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proper to aid him in the translation of the Old Testament (published in its entirety in 1872), and in other missionary publications.

With the establishment of the missions in Bulgaria there began a new period of American influence. Although the religious propaganda became the most prominent feature of their work, yet they continued furnishing the nation with translations of American schoolbooks, opened schools for them, and in 1864 began publishing the *Zornica*, an illustrated magazine, whose circulation was only second to the most popular native periodical, and in many other ways aided the country to free itself from the incubus of ignorance that had been lying heavily upon it for many centuries. In the meantime young Bulgaria was rapidly preparing itself to take the place of the foreign teachers and to agitate the intellectual and political independence of the country.

It is an interesting fact that when in 1876 Bulgaria had broken out in revolt against Turkey, it was an American who was most active in obtaining their political freedom. In an article by Mr. Geshov, the present minister of Finance in Bulgaria, published a year or two ago, and entitled *Memoirs of a Political Convict*, he points out that it was Eugene Schuyler, the American Minister to Turkey, who drafted the constitution for his country, and that it was through his efforts, and through his efforts alone, that it was accepted in its entirety at San Stefano, and he concludes his remarks by saying that had it not been for Schuyler, Bulgaria would not have been made free.

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GERMANIC ETYMOLOGIES.

1. GOTH. *aha* 'mind,' *ahjan* 'believe,' *ahma* 'spirit,' O.H.G. *ahla* 'regard,' etc. According to Uhlenbeck, *Et. Wtb.*, s.v. *aha*, these words cannot be connected with the I.E. root *oq* 'to see,' because they show no labialization. In many of these forms the labialization regularly disappears (cf. Brugmann, *Grd.* i² 607), and from these generalization took place. Goth. *aha* may, therefore, be connected with the I.E. root *oq* without any difficulty.

2. Goth. *airus* 'messenger,' O.E. *ār*; and O.N. *erende*, O.S. *ārundi* have caused trouble on account of the ablaut *ai*: *a*, *ē*. The simple fact is, they should not be brought together. Goth. *airus*, O.E. *ār* is a noun of agency from the root *eġ* 'go' (Brugmann, *Grd.* ii, 303); while O.N. *erende*, O.S. *ārundi*, 'errand,' with the ablaut *ar*: *ēr*, belong to the root *ēr* 'go,' 'hasten,' in Skt. *ar* 'hasten,' *arvant-* 'hastening,' O.S. *aru* 'quick.' Cf. Persson, *Wz.*, 25.

3. Goth. *brunjō* 'breastplate,' if a genuine Germ. word, may be in formation a fem. abstract to the pres. part. of the root *bher* 'bear,' like *sunja* to the root *es* 'be.' The pre-Germ. form would be **bhrytjā-n-*, meaning primarily 'something to be borne.'

4. Goth. *dulps* 'feast' is a fem. stem in *-ti-* to a root *dhuc-*, *dhugl-*. There are two possibilities. It may be the root, 'remain,' 'dwell,' in O.E. *dwelan*, and have come to its meaning just as Goth. *fastan* 'hold firm' and 'fast.' Or it may be the root 'cut' in Goth. *dulgs* 'guilt,' O.H.G. *tolg* 'wound.' (Cf. Ehrismann, *PBB.*, 20, 60). In the latter case it would go back to the meaning 'sacrifice.' The use of the word favors this view. It was evidently a religious feast, in Goth. especially the paschal feast.

5. Goth. *fastan* 'hold fast,' Skt. *pastyā*, I have for some time regarded as a compound of the root in *slō*, *stand*, but found no satisfactory connection for *pa-*. My friend, Mr. W. A. Wirtz, suggested that it might be the *pā* in *pascor*. This I believe is correct. The Germ. stem *fastu* corresponds exactly with Lat. *pastus*, 'pasture.' The *s* of *pastus* is, therefore, not after the analogy of *pascor*, but is organic. The primary meaning of the word is 'feeding place,' which was the only abiding place of our nomadic ancestors.

6. Goth. *dauhts* 'feast' and *gadauka* 'household,' 'family' are both set down by Uhlenbeck as "unbekannten ursprunges." We may at least advance one step by connecting the two words. Goth. *dauhts* is, in formation, an abstract in *-ti-*, from the pre-Germ. stem **dhukti- < *dhug-ti-*. The base of this, *dhug-*, also in *ga-dauka* from the stem **dhuggo-n-*, probably meant 'eat' or 'taste.' So that *ga-dauka* meant primarily 'fellow-eater,' 'companion,' like *ga-hlaiba*.

Now this stem **dhoygo-* may be divided into root **dhoy-*, **dhey-* and suffix *-go-*; and the root I believe to be the widespread I.E. root **dhū-*, which here has taken on the meaning of 'taste,' 'eat.' The same root is in Goth. *dauns* 'odor,' 'savor,' which is probably the intermediate step in the development to the meaning as seen in *ga-dauka* and *dauhts*.

7. Goth. *jah* 'and' is compared by Uhlenbeck with O.H.G. *ja* and *joh*. Other words mentioned in this connection are O.H.G. *jehen* 'acknowledge' and Gk. *ἦ* 'indeed.' Cf. Kluge, s. v. *ja*.

Neither the comparisons nor the explanations are complete. Goth. *jah* cannot be directly connected with O.H.G. *joh*, nor with *ja*. In *jah* and in *joh* we have the I.E. enclitic *-q̥e*, Skt. *ca*, Gk. *τὲ*, Lat. *-que*, as in Goth. *nih*, *naih*, etc. But while Goth. *jah* goes back to I.E. **h₂o-q̥e*, O.H.G. *joh* must be referred to **h₂u-q̥e*. The first element in O.H.G. *joh* is, therefore, not the same as in Goth. *jah*, but is identical with Goth. *ju* 'already,' O.S., O.E. *ju*, *gio*, O.H.G. *ju*, *giu*.

The O.H.G. verb *jehan* may be directly compared with Goth. *jah*. The verb may contain an original ablaut, or may be of secondary formation. The latter is the more probable. For the verb must have been formed from the conjunction, and as this nowhere occurs in Germ. as **jeh*, the probabilities are that the ablaut of the verb is secondary.

As *jah* and *joh* cannot be directly combined, so Goth. *nih* and O.H.G. *noh* do not correspond. Goth. *nih*=Lat. *neque*, but O.H.G. *noh* represents I.E. **nu-q̥e*. This divergence of the O.H.G. *noh* is explained by F. H. Fowler in his dissertation, *The Negatives of the I. E. Languages*, p. 31, as an assimilation to the particle *noh* 'yet,' on account of its use as an intensive with negatives. This assimilation was doubtless furthered by the corresponding affirmative particle *joh*.

8. Goth. *kuna-wida* 'fetter,' O.E. *cyne-wiððe*, O.H.G. *khuna-with*, *cuonio-widi*. "Das wort ist noch immer dunkel," says Uhlenbeck.

The last part is beyond a doubt connected, as is the supposition, with Goth. *ga-widan*, 'bind,' O.H.G. *wetan*, etc. The first element is the word 'knee.' The meaning of the compound is, therefore, 'knee-band.' In O.H.G.

cuonio-widi occurs the same ablaut as in Gk. *γωνία* 'corner,' Skt. *jānu* 'knee.' Both O.E. *cyne-* and O.H.G. *cuonio-* point back to an *i-* or *īa-* stem, and may be compared with Gk. *γωνία*. The ablaut in Goth. *kuna-*, O.E. *cyne-*, O.H.G. *khuna-* comes from I.E. **g₂nh₂o-*, which is the same as is Goth. *kniu* < **g₂neuo-*. The compound is formed similarly to Goth. *fōtubandi*.

9. Goth. *ga-nipnan* 'be sad,' and O.E. *genipnan* 'get dark,' *genip* 'mist' are generally connected. The last word contains the root in a meaning nearest the original. It goes back to an I.E. root *nib*, which it is best to regard as an outgrowth of the root *en*, discussed in my article in the third number of the *Jour. of Germ. Phil.* The Gk. root *νίβ-* *νίβον* 'hand-basin,' *νίπ-τω* 'wash the hands,' is supposed to come from I.E. *nig₂*, on account of *νίβω*. Those who see no difficulty in the development of a Germ. labial from an I.E. velar might refer the Germ. root *nip* also to I.E. *nig₂*. It is better, however, to regard these two roots as extensions of a simpler form *nek-* 'flow' or 'be wet.'

The development in meaning is natural. O.E. *genip* 'mist' is not far from the root meaning. As mist causes darkness, we easily arrive at O.E. *genipnan* 'get dark.' And 'be dark' readily passes into 'be sad,' as we see in Eng. *gloom*, *gloomy*, hence the final step to Goth. *ganipnan* 'be sad.'

10. Goth. *ga-tarnjan* 'estrangle,' 'separate' has not been connected with any other Germ. word, except ultimately with *gatairan*. The word, however, may be compared with O.H.G. *trinnan* 'withdraw,' 'depart,' *aba-trunnig* 'deserting,' *ant-trunnig* 'fugitive.' These are connected by Brugmann, *Grd.* ii, 970, with Skt. *दृग्-āti*, from the root *der*. As O.H.G. *trinnu* comes from **dr-enūō*, so Goth. *-tarnja* represents **dr-nīō* or **dor-nīō*.

11. Goth. *gub* 'god,' 'God.' Of the different derivations given for this word that proposed by Aufrecht, *BB.*, 20, 256, is the best, though the connection in meaning given there is certainly wrong. Skt. *juhōti* 'pour into the fire,' 'offer an oblation' gives us the clue to the development. The part. **ghutō-* 'offered,' 'poured out as an oblation,' applied to the object of reverence, would come to signify

'worshiped,' and then the object of worship, the deity. Cf. also Skt. *hōtar-* 'priest,' the counterpart to **ghutō-* the one worshiped by the oblation.

12. Goth. *hlaiw* 'grave' is usually referred to the root *klei* 'lean,' and compared with Lat. *clivus* 'hill.' It is better, I think, to connect it with the root *kel* 'cover,' 'conceal' in O.H.G. *helan*, Lat. *celō*. Words meaning 'hill' formed from the root *klei* uniformly denote a 'slope' or 'incline,' and not a 'mound' or 'elevation.' A grave, no matter how high a mound might be made, would not be regarded as a 'slope' or 'hill-side,' though it might be regarded as an 'elevation,' as in Lat. *tumulus*. In O. H. G. *grab*, O. Sl. *grobu*, 'grave,' the original idea was 'excavation.' Other Germ. words for 'bury' mean also 'cover,' 'conceal,' as Goth. *filhan*, O. E. *byrgan* 'bury,' *beorgan* 'protect,' both from the (root meaning) 'cover,' which is still in mod. Germ. *verbergen*. Goth. *hlaiw*, in all probability, had a similar development. To the same root belong also Goth. *hleipra*, *hlīja* 'tent,' O.E. *hlid* 'lid,' 'cover.'

These words and all related to them have, in my opinion, developed directly from the meaning 'cover.' I believe, however, that the roots *klei* 'cover' and *kel* 'lean,' which are extensions of *kel* 'cover' and *kel* 'lean,' are ultimately identical, the latter being the original meaning.

13. Goth. *ib-* in *ib-dalja* 'descent;' *ib- uks* 'going backward;' O.E. *ebba* 'ebb,' etc., is probably the same particle as the *if-* in Goth. *if-tuma* ('next following'), which has been compared with Gk. *ἐπι* 'upon.' In form this is a locative to a stem **ep-* or **epe-*, meaning 'base' or 'down.' The same element is possibly in I.E. **pēd*, **pōd* 'foot,' and in Gk. *πέδον* 'ground,' and other related words.

14. Goth. *hwōpan* 'to boast,' for which, so far as I know, no etymon has been found, is undoubtedly connected with *af-hwapjan* 'choke, quench,' *af-hwapnan* 'become extinguished,' M. H. G. *ver-wepfen* 'turn' (of wine). There is apparently no logical connection between the two sets of meanings, and it was outside of Germ. that I first found a cognate for *hwōpan*. This I saw in Lith. *kvēpti* 'breathe,' *kvāpas* 'smoke,' Gk. *καπνός* 'smoke,'

Lat. *vapor*. Goth. *hwōpan* meant, therefore, primarily 'blow, fume, vapor,' and came to signify 'boast,' just as did Eng. *blow, vapor*, and corresponding words in other languages. Goth. *af-hwapjan* was simply 'to blow out' or 'smother as with smoke.' With this word the connection with Lat. *vapor*, etc., has already been made. Compare Uhlenbeck, *Et. Wtb.* s. v., *afhwapjan*.

We have in this group of words the ablaut *quēp-quōp, quap-*. The ablaut in Goth. *hwōpan* may be secondary, from an original **hwēpan: hwaī-hw-ōp*. The final *-p* is not what we should expect from the *p* of Gk., Lat., and Lith. The Goth. may go back to the pre-Germ. *quēb-* or perhaps rather to *quēpn-*, *quāpn-*, as in Gk. *καπνός*. Cf. Streitberg, *Urg. Gr.* §127. So I should prefer to explain it.

With a similar meaning occurs the root *quē-s-, quā-s* in O. Bul. *vasiti* 'fermentare,' O.N. *huēsa* 'hiss,' (id. ib. p. 112). In meaning M.H.G. *ver-wepfen* is more closely related to O. Bul. *vasiti* than to Goth. *af-hwapjan*. The simplex *-wepfen* would be exactly synonymous. Similarity of meaning, however, proves nothing of itself, but does in this case show that on that score there is no ground for separating the roots *quēp-* and *quē-s-*. If then we admit a root *quē-* which by the addition of different determinatives gives various compound roots, we may also refer to this root Goth. *hwapjan* 'to foam,' and, with Uhlenbeck, connect it with Skt. *kvāthati* 'seethe,' which is explained differently by Brugmann, *Grd.* 12, 790.

15. O.H.G. *hwelf*, O.E. *hwelp*, O.N. *huelpr*, O. Sw. *hwælper*, *hwalper*, 'whelp,' from pre-Germ. **qwel-bo-*, **qwol-bo-*, come from a root *qwel* 'yell,' 'sound.' The same root with a prefixed *s* occurs in Gk. *σάλαια* 'whelp,' Norw. *skvaldra* 'bark incessantly,' Lith. *skaltkas* 'hunting dog that barks continually,' Čech. *skoliti* 'yelp,' (cf. Brugmann, *Grd.* 12, 595.) Compare further O.N. *huellr* 'loud sounding,' Mod. Sw. *skwella* 'resound,' Eng. *squall, squeal*.

This is not the same root as *kel* 'sound,' though one root has undoubtedly been contaminated by the other, and it is difficult to refer many of the words to their proper source. To *s-qwel* probably belong O. N. *skopl*

'laughter,' *skal*, *skual* 'chattering.'

16. Goth. *swarts* 'swart,' 'black' from **s-uer-do* contains the root *uer*- 'cover,' which passes into 'befoul' as in Lat. *sordidus*, and 'black' as in the Goth. Cf. Skt. *var-ṇa* 'color,' 'complexion,' which contains the root *uer*-. With the suf. *-dhā*, M.H.G. *swarte*, etc. See *schwarte* in Kluge's *Et. Wtb.* These words belong to the root *uer*-, discussed in *Jour. Germ. Phil.*, no. 3.

17. Gothic *bi-sauljan* represents the 'schwundstufe' of the root *uel*-, with a prefixed *s*- as in *swarts*. The *s*- in these words is due to some such word as Goth. *smeitan* 'smear.' The development in meaning is the same as in *swarts*. The root *uel*- had also the meaning 'cover,' a development of the meaning 'enfold,' 'wrap.'

18. Goth. *swaran* 'swear,' O. N. *svara* 'answer' has in it the root *uer* 'speak,' in *waurds* and its cognates. The *s* here is due to the initial of words like, *say*, *speak*. The root *uer* 'speak,' 'answer' is the same as *uer* 'turn.' Observe that Skt. *varṇa* means 'outside,' 'color,' 'complexion' and 'sound,' 'word.' There must also be some relation between this word and *svārati* 'sound.' (Cf. Uhlenbeck, *Et. Wtb.* s. v. *swaran*, where the contrary is assumed.) On the development of meaning from 'turn' to 'answer,' compare Eng. *return*, *reply*, *retort*, etc.

19. The root *kleu*- 'hear' is referred by Brugmann to an unfound root *kāl*-. This is connected doubtfully by Prellwitz in his *Et. Wtb.* with the root *kel*- 'sound;' about this there can be no doubt. The root *kleu* itself means 'sound' as well as 'hear.' O. N. *hlymr* 'noise;' O. E. *hlōþor* 'sound,' 'voice,' *htydan* 'sound;' M. H. G. *lūt* 'sound;' and O. E. *hlūd* 'loud,' Gk. *κλυτός* 'renowned' come as easily from the meaning 'sounding,' 'sounded,' as from 'heard.' In Lith. *gerdas* 'shout,' 'cry:' *girdziū* 'hear' we find a parallel. And the probabilities are that all words meaning 'hear' come from a root meaning 'sound;' for the proethnic man could have no idea of hearing except as a sound or noise.

The simpler root *kel*- occurs in Gk. *κελαδος* 'noise,' (cf. Prellwitz) O. H. G. *hellan* and *s-cellan* 'resound,' *ga-hel* 'clear-sounding,' *holōn*, *halōn* 'call,' Lat. *calāre*, Gr. *καλέω*,

and their numerous cognates. No further proof of this connection is needed.

Goth. *hausjan* 'hear' may also be referred to a root meaning 'sound.' Such a root occurs in Skt. *kāuti* 'he shouts,' Lith. *kaukti* 'howl,' Gk. *κακύω* 'cry,' 'shriek.' (Cf. Prellwitz, s. v. *κυδάζω*.) Compare also, for meaning, Skt. *gōsati* 'sounds:' Av. *gush* 'hear.'

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AMERICAN-FRENCH DIALECT COMPARISON.

*Two Acadian-French Dialects compared with
"Some Specimens of a Canadian-French
Dialect Spoken in Maine."*

PAPER NO. II.* C.

W.: æn bəl fām=une belle⁸³ femme.
See phrase no. 31, note 47.

67. C.: òn bəl fām=une belle⁸³ femme.
CC.: òn bəl fām=" " "

W.: lô è krôz=the water is deep=l'eau
est creuse.

68. C.: lô é krôz=l'eau est creuse.⁸⁴
CC.: lô è krôz=" " "

W.: òn⁸⁵ æ fæ=un enfant.

69. C.: æn æ fæ⁸⁶= " "
CC.: æn æ fæ⁸⁶= " "

W.: sèzæ⁸⁷ òmlà sō fu=cès hommes-là sont
fous.

70. C.: sèzæ⁸⁷ òmlà sō fu=cès hommes-là sont
fous.

CC.: sèzæ⁸⁷ òmlà sō fu=cès hommes-là sont
fous.

W.: sōnè=son nez.

71. C.: sōné=son nez.
CC.: sōné=" "

* Paper No. I appeared in MOD. LANG. NOTES for December, 1893, January and February, 1894; and part of Paper No. II in December, 1897, and January, 1898.

⁸³ A form corresponding to Fr. *gentille*, I have not found in use in any of the localities I have studied.

⁸⁴ A form corresponding to Fr. *profonde* is not in use.

⁸⁵ For other forms of the indefinite masculine article, see phrase no. 25 and also note 40.

⁸⁶ The dialect form for Fr. *en* or *en* is nearer *æ* than *ā*; as a rule it appears to me to be *æ*. Cf. phrase no. 27 and see note 42.